

LIVING OFF THE LAND AND SEA

Fishing and collecting on the reef involved all of the people living in Nu'alolo Kai. The men, who did most of the fishing, used traps, nets, and hook-and-line. The women and children collected seaweed and shellfish from the reef and along the shoreline. As you snorkel at Nu'alolo Kai, you will see many of the fish and shellfish eaten and used by Hawaiians.

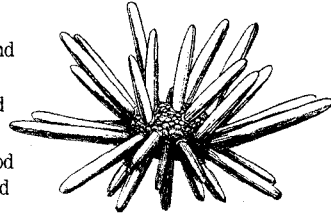
Hawaiians harvested other reef resources for food including the sea cucumber, squid, octopus, crab, and lobster.

To supplement the food from the sea, the Hawaiians grew taro as the staple crop. Taro is a plant with a rootstock or corm that was baked or boiled to make a starchy paste called *poi*. Taro was grown in terraced plots which were irrigated with diverted stream water. Such a field system was well developed in Nu'alolo 'Aina by 1600. Sweet potatoes, bananas, and coconuts were grown on the coastal flat of Nu'alolo Kai to supplement their diet of taro and fish.

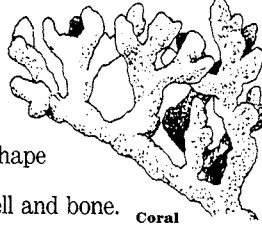


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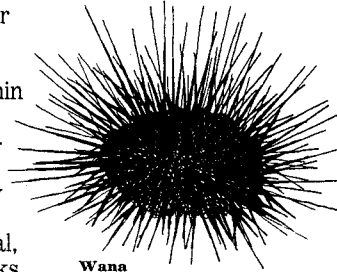


Pencil Urchin

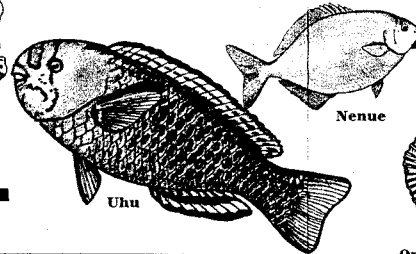


Coral

Urchins were eaten raw, dried, or cooked. The gonads of the urchins were favored as a condiment with *poi*, fish, and sweet potato. As urchin spines may puncture the skin, they were removed during food preparation. The *wana*, considered the tastiest of the urchins, is commonly seen while snorkeling. The large spines of the pencil urchin, like coral, were used as files to shape fishhooks.



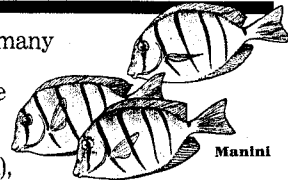
Wana



Uhu

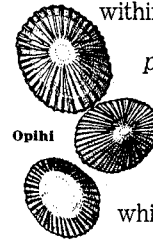
Nenu

Reef Fish of many kinds were a major part of the Hawaiians' diet. These included *nenu* (rudderfish), *kala* (unicorn tang), *manini* (convict tang), and *uhu* (parrotfish). The *uhu* feeds on algae with its parrot-like beak. The Hawaiians relished *uhu* dried or broiled, but often ate them raw.



Manini

Shellfish were collected from the rocks and sandy areas within the reef during low tide.



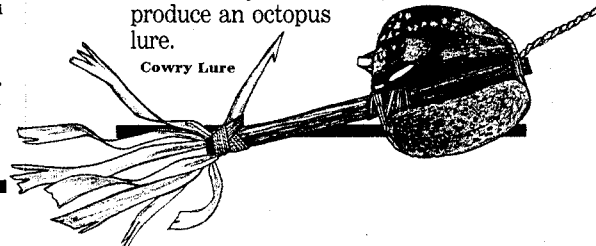
Opipi



Cowry Lure

The *'opipi* (limpet) and *pipipi* (snail) were favorite food items which were pried from the rocks near shore.

Some of the shellfish were eaten raw with salt while others were boiled. The shell of the *leho* or cowry, another major food item, was used to produce an octopus lure.



STATE OF HAWAII

NU'ALOLO KAI

NA PALI COAST STATE PARK



KAUAI, HAWAII

Welcome to Na Pali Coast State Park. We believe Hawaii's parks are among the earth's best resources. Please enjoy your visit and help us protect this fragile resource. If you observe damage to the park, please inform the office of the Chairperson, Department of Land and Natural Resources at (808) 587-0400.



Aloha and Mahalo,

Benjamin J. Cayetano

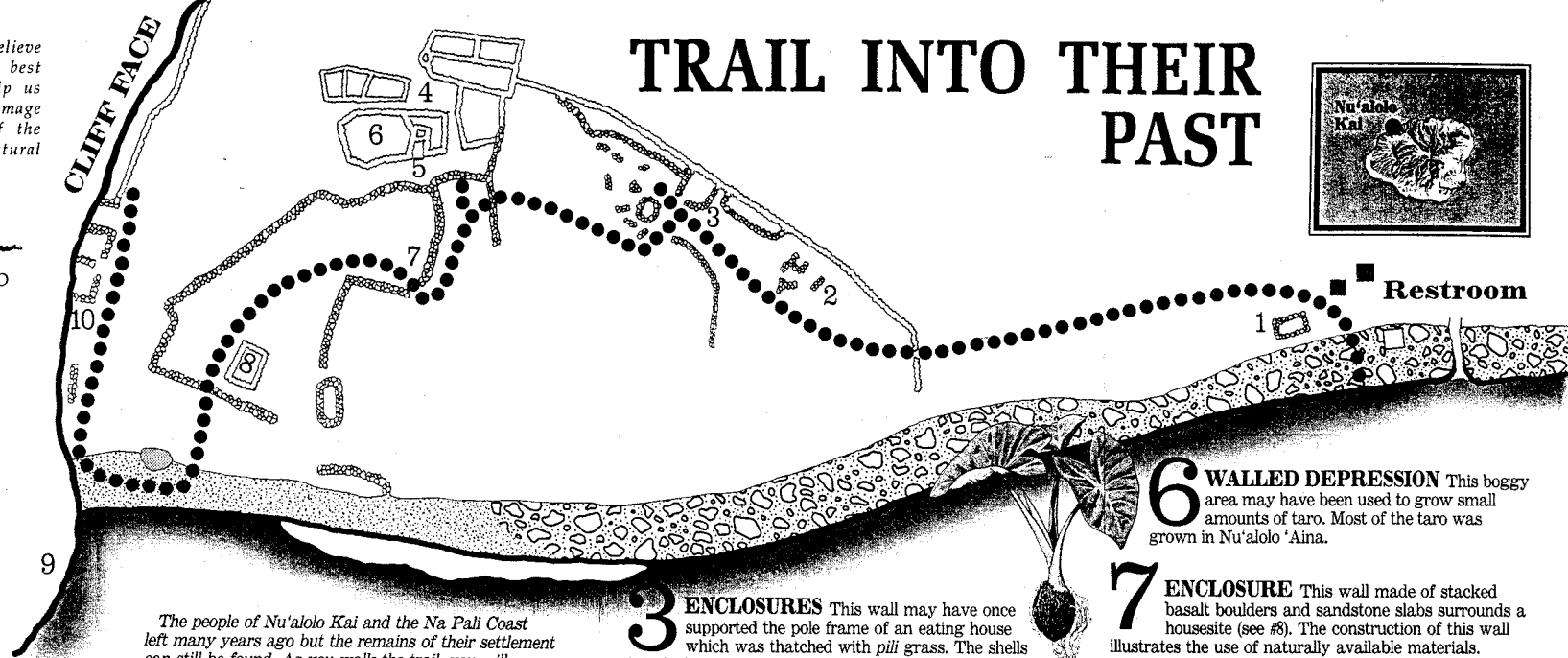
BENJAMIN J. CAYETANO
Governor of Hawaii

Although we do not know when people first arrived on Kaua'i, archaeologists believe that Hawaiians were travelling by canoe along this remote Na Pali coastline over 1,000 years ago. After first settling at Ha'ena, they migrated to the valleys of the Na Pali as the population grew. The early Hawaiians were probably attracted to Nu'alolo Kai by its fringing reef teeming with fish and shellfish. Along Na Pali, such fringing reefs are only found at Ke'e, Nu'alolo Kai, and Miloli'i.

When the Hawaiians lived here over 600 years ago, the area looked much different. Families built their pole and thatch houses at the base of the cliff which offered natural protection from the wind and rain. Many of the plants we see today are recent introductions and were not present when the Hawaiians lived here.

About 100 people once lived in Nu'alolo Kai. Most, if not all, were of the *maka'ainana* or commoner class. They worked the agricultural fields of Nu'alolo 'Aina and collected from the reef at Nu'alolo Kai. The people moved between Nu'alolo 'Aina and Nu'alolo Kai by means of a cliff trail.

By 1919, everyone left Nu'alolo Kai for the schools and towns of Hanalei and Waimea.



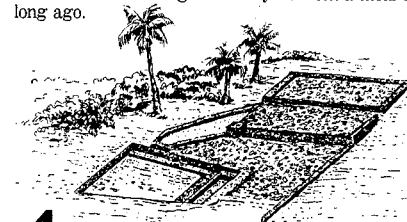
The people of Nu'alolo Kai and the Na Pali Coast left many years ago but the remains of their settlement can still be found. As you walk the trail, you will see reminders of where they lived, worked, and worshipped. To protect and preserve archaeological sites, we request that you stay on the trail and do not remove or disturb anything.

1 ENCLOSURE The Hawaiians built walls of stacked boulders without the use of mortar. This site may have been a canoe shed. The walls would have supported a pole and thatch structure to protect the canoe from the sun and rain.

2 WALLS & MOUNDS Sweet potatoes were grown on mounds such as these. A forest of native *noni* trees now covers the area. Hawaiians used the fruit of the *noni* for medicine to treat many ailments and for food in times of famine.



3 ENCLOSURES This wall may have once supported the pole frame of an eating house which was thatched with *pili* grass. The shells which remain on the ground may be from a meal eaten long ago.



4 HEIAU The most impressive along the Na Pali Coast, this *heiau* or religious temple consists of three terraces on which ceremonial structures were built. This may have been an agricultural *heiau* where offerings were made to insure a good growing season.

5 SPRING This spring is the only permanent water source in Nu'alolo Kai.

6 WALLED DEPRESSION This boggy area may have been used to grow small amounts of taro. Most of the taro was grown in Nu'alolo 'Aina.

7 ENCLOSURE This wall made of stacked basalt boulders and sandstone slabs surrounds a housesite (see #8). The construction of this wall illustrates the use of naturally available materials.

8 HOUSE PLATFORM These sandstone slabs define a platform upon which a pole and thatch house may have been built. Houses were occupied by a family unit and most were used for sleeping.

9 TRAIL A vertical rope ladder led up to a ledge trail here and continued around the point to Nu'alolo 'Aina. The people of Nu'alolo Kai probably took this trail daily to work the agricultural fields in Nu'alolo 'Aina.

10 HOUSE PLATFORMS Pole and thatch houses were built on these terraces along the base of the cliff. The ground was covered with woven mats for sleeping. In archaeological excavations conducted between 1959-1964, Bishop Museum found that people had lived here continuously from 1380 until 1919, a span of over 500 years.

